13.

THE Humble Addreſs AND PETITION

Of ſeveral PEERS of this Realm,

TO HIS

MAJESTY of Sacred Memory,

King CHARLES the Firſt,

1640.

To the Kings moſt Excellent Majeſty.

WE are here to caſt our ſelves at Your Majeſties Feet, being Twelve of the Peers of this Realm, humbly craving to recommend to Your Royal Conſideration ſeveral great Dangers and Diſtempers which threaten the Church, State, and Your Majeſties Royal Perſon, which are reducible to the following Heads, viz.

1. The Danger and Hazard to which your Majeſty is expoſed in the War, the waſte of your Revenue thereby, and the Diſcontents occaſioned by the diſorders of the Soldiers.
2. Sundry Innovations in matters of Religion.

3. Increaſe of Popery, by employing thoſe of that Religion in Places of Truſt, in Commanding Men and Arms in the Field, they being not permitted by Law to have any Arms in their Houſes.
4. The great miſchiefs which may enſue, if the Forces raiſed in *Ireland* ſhould be brought into *England*.
5. The urging of Ship-money.
6. The heavy charge upon Merchandize, to the diſcouragement of Trade, and the multitude of *Monopolies*, whereby the Manufactures of this Kingdom are burthened.
7. The grief of the Subjects by long intermiſſion of Parliaments, and the diſſolution of thoſe that have been called without effect.

For the Remedy whereof, we pray, that the Parliament may be ſummon'd, whereby the Cauſes of the Grievances that the People lie under may be taken away, and the Authors and Counſellers of them be brought to Trial and Puniſhment, as their Offences ſhall require: And that the War may be compoſed without Blood, to the Honour and Safety of your Majeſties Perſon, the Comfort of your People, and the Uniting of both Realms againſt the common Enemy of the Reformed Religion.

Bedford,	Mouldgrave,	Brook,
Hertford,	Bullingbrook,	Paget,
Eſſex,	Briſtol,	Mandivile.
Warwick,	Say,	Howard.

Wheethr

WHether the Petitions of theſe times are Copies of this of 40, is not hard to judge, nor is the method wholly forgot that then was uſed; for ſoon after the Lords had Petitioned, (ſaith *Baker*) ſome of the diſcontented Party ſo influenced the Common Council, that a Petition was framed in the names of all the Citizens of *London*; and a little before, the King took into the Privy Council ſome men that were well thought of by the *Mobilee*. Thus far we agree pretty well. Next the *Scots* were put upon by their Friends the Diſſenters of *England*, to preſent a Petition to the ſame effect; but here we differ, hoping the *Scots* in 80 have one to put them in mind of the traiterous Villanies of 40. 'Tis prodigious, that in the ſame Age, the ſame Nation ſhould bid ſo fair for a Ruine, by the ſame men, in the ſame manner; yet thoſe that take it for an affront not to be thought honeſt, run into theſe premunires. Sure every one that will abominate the repetition of the late Rebellion, will (were it for no other reaſon) abſtain from ſubſcribing, becauſe that was the fatal manner of the beginning of the late Civil Wars. Though this be enough, yet every honeſt man hath reaſon to refuſe, becauſe the King, conſidering the ill effects they formerly produc'd, doth almoſt Petition his Subjects not to impoſe upon him. But 'tis anſwered, that it is their duty to ſhew their Grievances, and God commands us to Petition him, and 'tis rational to Petition the Prince. But they never conſider, they often-times *ask of God and have not, becauſe they ask amiſs*, nor can they reaſonably expect a favourable reception, when the manner is expreſly forbid; but ſubjects have a Priviledge of making their Prince underſtand their neceſſities, and though they are ſure to increaſe their Grievances, yet that they will chuſe to bear rather than loſe an uſeleſs Priviledge; but this is the onely way the King can be offended, without breach of Law; ſo that we may gueſs at the love of theſe ungrateful Wretches, who miſchief him all they can, prompted by his indulgence, who never put them to the ſtrictneſs of Law, which they do to him, reſolving not to obey any indifferent Command that rigorous Law commands not; they are reſolved, to their perpetual infamy, to make our late Sacred Royal Martyr ſpeak truth to futurity, *viz. That they are not to be won with Obligations*. How unbounded is their liberty, like their malice and ingratitude? How abſolute did the King make them, when but for asking, he paſſed the *Habeas Corpus* Bill; yet they who reap the onely benefit of it, refuſe him a reaſonable requeſt. What can be expected from ſuch ill things? Humanity forbids to call

call them Beasts, and will not suffer me to call them men; for these creatures, of all men, might rationally be thought the last in such *Ingenteel* Proceedings, because (as *I* said before) they were, as Dissenters, under the lash of the Law; but they differ not more from the Church than good Manners. These are the very scandal of Protestants, since they protest against nothing more than Loyalty: These that are suffer'd to Worship God after their own wrong way, and are so far from being compell'd, that in favour of them, Reason it self is almost constrain'd to believe them men of tender Consciences; and yet these to be the first, nay, God be thanked, daily disturbers of our Governour *Moses*. What do these differ, as lately was observed, from *Corah*, *Dathan*, &c. who in lewd Assemblies offer false fire, and make some seeming Conscience of their words, and none of their deeds: Are not these they that for Gods sake obey not the Ordnances of men? But what if God design to bring a Judgment on the Nation, and make this an occasion of hastning it, as he did when he mov'd *David* to number the people, it is said, that the *anger of the Lord was kindled against Israel and Judah, and the Lord moved David to say, Go number Israel and Judah.* And the number of fighting men that were in *Davids* Territories were thirteen hundred thousand, which (as undoubtedly it did) were enough to make *David* valiant himself, which God was pleased to humble, by taking away with Pestilence seventy thousand in three days time. Now if God should move the Heads of the Faction to see what number they can draw of their confederacy, and if so be they perceive themselves of number sufficient to rebell, God may inflict the same judgment as befell *Israel*; and if a judgment of this nature happen on (more) rebellious *London*, than learn to obey and tremble. For none can doubt, that more the number of Rebels was coveted, than the sitting of the Parliament; else Rebel *Iretons* Son could never have the impudence to say, That he knew them that esteem'd it an honour to his Father, to have his Head on *Westminster-hall.*

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